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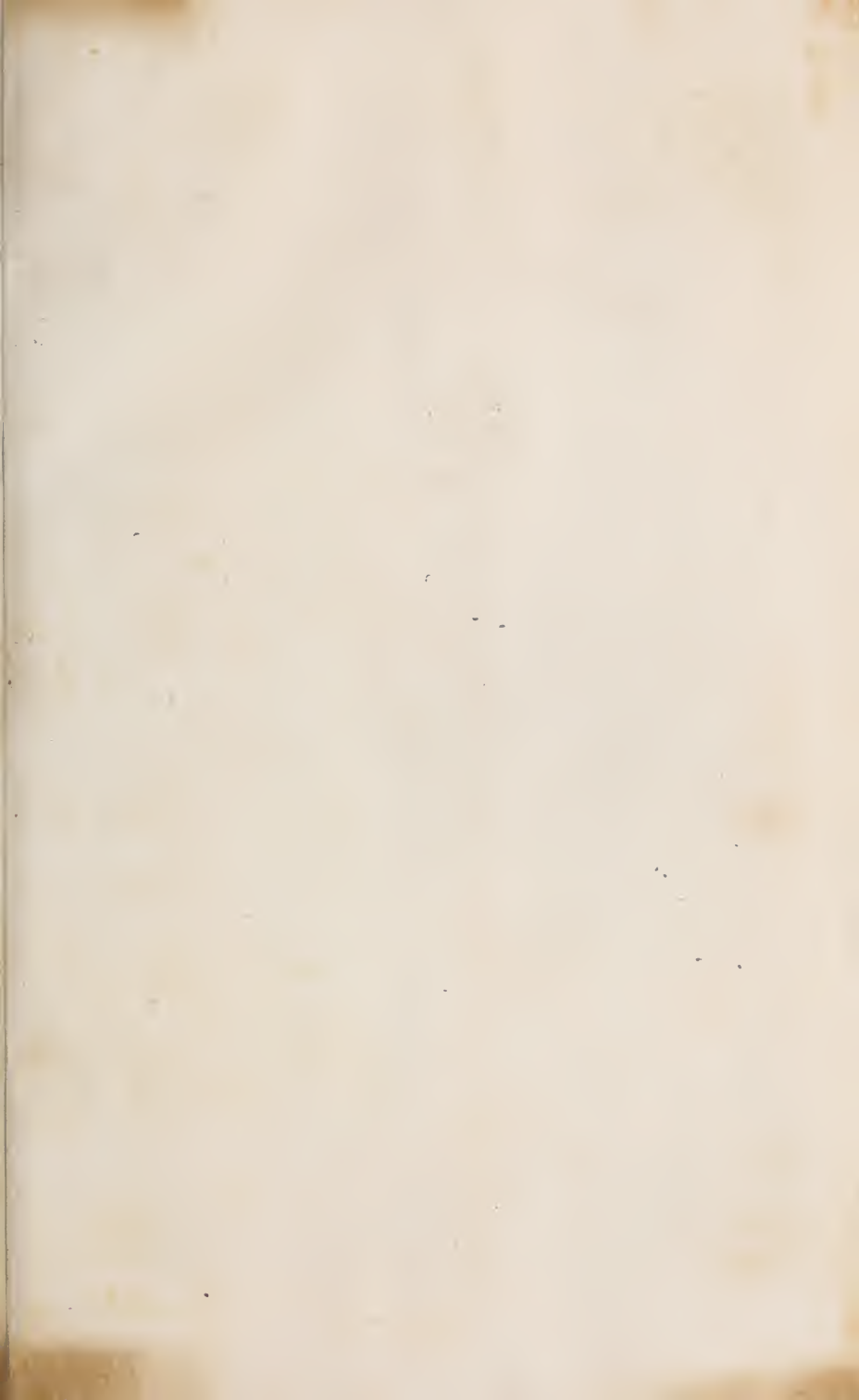
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THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

: נחמו נחמו עמי יאמר אלהיכם: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 9.]

MARCH, 1847.

[NEW SERIES.]

For the Jewish Chronicle.

“THEORY OF MISSIONS TO  
THE JEWS.”

MR. EDITOR:—With your permission, I will add a word or two to your remarks under the above head in the last number of the Chronicle.

It is very true that the *sole* work of the Church now is to preach the gospel of the Lord Jesus to all men, Jew and Gentile, and to train up all she gathers into her fold in the truths and ordinances of Christianity. In Him “there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all.” All national distinctions and privileges are swallowed up in the pre-eminent glory of membership in the body of the God-man; and the Church, being superterrestrial in her whole character, endowment and destiny, cannot admit or recognize any peculiarities of a merely earthly nature. The

believing Jew is precisely on a level with the believing Gentile, neither higher nor lower; and in the kingdom they will both alike reign with Christ, as joint-heirs to the same celestial inheritance. Jewish, Anglican, American, &c., &c., are names expressive of merely earthly origin and relations, which the Church, having her life from the risen Lord—the life of the resurrection—knows nothing of. And as there is “one faith, one hope, one baptism,” so can there be but one gospel for all men; and missions to the Jews should have the same object with missions to the heathen—to make known to them “the truth as it is in Jesus.” So far I go with Dr. Anderson.

But it is also true that the Jewish *nation* is never to be gathered into the Christian Church, but is to remain eternally distinct, occupying a different field in the wide and magnificent plan of God. The Church is to be completed before

the re-constitution of Israel; and, thenceforward, whatever work of salvation shall be done, will be, not in the way of adding new members to the body of Christ, but of carrying forth from the King and his Bride—the Adam and Eve of the new creation—the blessings of which they are the predestined channels to the Universe. So Paul explicitly teaches: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. xi. 25, 26.) The salvation of all Israel—of the nation as a body—is not to take place until another event be first accomplished, viz., the coming-in of the fulness of the Gentiles. The blindness should not be total, for in every age there should be “a remnant according to the election of grace;” but it should continue to overspread the mass of the people, until a certain work of salvation had been done amongst the heathen. And what is this work? What is the coming-in of the fulness of the Gentiles? It cannot mean the conversion of the whole Gentile world, for this is *not* to take place before the blindness is removed from Israel. The Jewish nation is not to be the last in submitting to the sceptre of their King; for the prophets assure us that they shall be instruments in carrying forth the light of salvation unto the ends of the earth. “And I will set a sign among them, and I will send those

that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, *that have not heard my fame, neither have seen my glory*; and they shall declare my glory among the Gentiles.” (Is. lxvi. 19.)

It is also predicted that at the time of Jerusalem’s restoration, the heathen shall be involved in darkness; for Isaiah, addressing the long-forsaken city, says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, *the darkness shall cover the earth, and gross darkness the people* (peoples): but the Lord shall arise upon thee, and his glory shall be seen upon thee.” (lx. 1, 2.) So far from the whole world being converted before God revisits the people of His covenant, it is by their ministry, by the light streaming forth from rebuilt Zion, that the darkness in which the nations are enveloped is to be dispersed. “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

We must, therefore, find another meaning for that remarkable expression, “The fulness of the Gentiles.” And what can it mean but the complete election which God is taking out from amongst the Gentiles, the Church (in that sense in which Paul *always* uses it) which He is fashioning during the absence of His Son, from Pentecost to the second advent, while His ancient people are temporarily cast away? It will not do to interpret such a phrase loosely: if it does not mean the whole world, (which we have shown it cannot,) it must mean a determinate portion of it, separated

from the rest by a broad and intelligible boundary. But on the supposition that, *after* the coming-in of this "fulness," all the inhabitants of the earth, Jew and Gentile alike, are to be gathered into the Church, in the sense of being made members of the body of Christ, there is no such boundary, nor any reason why the Gentiles converted before the salvation of Israel should receive such a title of dignity, rather than those converted after. The distinction would be merely one of time, not of rank. If, then, we would give a worthy, or even a distinct meaning to the language of one who never spake at random, we must understand by "the fulness of the Gentiles," that body which the Lord is forming from amongst them while Jerusalem is trodden down, (Luke xxi. 24,) to have the solitary pre-eminency of being the Wife of the Lamb. And as this work must be finished before "all Israel shall be saved," it follows that the Jewish nation can never be of the Church.

The same conclusion might be reached by a different line of argument. It can easily be shown that the re-constitution of Israel is not to take place till the coming of their Messiah in glory and majesty, (see especially Zech. xii. and xiv. ;) but we know that at that time the dead are raised, and the living changed, and the marriage of the Lamb consummated. (Rev. xix. 7.) But the Lord would not be married to his Church till she was perfected, and stood forth in the completeness of her beauty; and that could not be while another member remained to be added, for *all* are needful to the integrity of the body. (1 Cor. xii.)

It will relieve the subject of much

of its difficulty, to remember that salvation does not necessarily imply joint-heirship with Christ, any more than participation in the happiness of a well-governed kingdom implies the exercise of regal functions. A man may be blessed without being a king. But the Church is to be a company of kings. A kingdom implies gradations of rank; and what imagination can evolve, and draw out in distinct pictures, the distributions of honor, the endless diversities of glory, wrapped up in those pregnant words, **THE KINGDOM OF GOD?** But we *do* know that the Man Christ Jesus is to be King, and that His ransomed Church is to sit with Him on His throne.

The order of events in the setting up of the kingdom is to be this:—First, the taking out of the fulness of the Gentiles, or the completion of the Bride of Christ, and her exaltation into His glory at His coming; secondly, the gathering of the long-scattered house of Israel, to be the metropolitan nation of the earth; thirdly, the filling of all lands with the glory of the Lord.

It is true, then, that the Christian missionary has one work to do with Jew and Gentile, and that the converted child of Abraham according to the flesh is bound to renounce all his *national* expectations, because of the infinitely higher standing he has in Christ; but it is no less true that no one is qualified to preach the gospel to the house of Israel, who does not believe in the personal coming of the Lord Jesus Christ to re-instate them in that land which God has promised to them by covenant and by oath. And the reason is, that no other man has any chance to disarm the pre-

judices of a Jew and to win his confidence, because no one else can conduct an argument with him as to the claims of Jesus to be the Messiah, with any appearance of fairness. For on the same principles of interpretation by which many seek to show that there is to be no national and literal restoration of Israel, and no personal coming of their King, to rule over and to bless them, I will show that they never inhabited the land of Palestine, and that the Son of God never came in the flesh. How idle to undertake to prove to a Jew out of the fifty-third of Isaiah, that Jesus is the Messiah, because He was to be a man of sorrows, while we deny, in the face of the plainest teachings, that He is to sit on the throne of His father David, and to execute judgment and justice in the earth! The Christian evangelist should be able to say to him, "Yes, you are right in looking for His advent in power and majesty, to restore your nation to the land promised to Abraham and his seed; for he will surely come, and make Jerusalem the glory of the whole earth. But your prophets say, that when he comes to pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplication, they shall look upon Him whom they have pierced, and shall mourn for Him; from which we know that He must have come before in weakness and humiliation, that He might be pierced. Isaiah speaks of Him as despised and rejected of men, as wounded for our transgressions, and as cut off out of the land of the living; and David declares that the assembly of the wicked pierced His hands and His feet, and that God brought His

soul out of sheol, and His body from the grave, where it saw no corruption. That sixteenth Psalm was written for your Messiah, for David saw corruption; but if His soul was in sheol, then He must have died; and if He died, wicked men must have put Him to death. You have the same reason for believing that He was to be rejected and slain, as for believing that He was to come as a king; and your own prophet tells you, that your nation will be overwhelmed with sorrow, when He comes to save them, because they find that they themselves had pierced Him. And my message to you in His name is, that He has indeed come, and been the antitype of the sacrificed Isaac, the rejected Joseph, the persecuted David, and all the slaughtered victims of your law—thereby making atonement for the sins of the whole world; and that He will shortly come again to set up His kingdom, and fulfil the promises made to your fathers.

"And if you ask me why I call upon you, a Jew, to come into His Church, where the Jew hath no advantage; and how this is consistent with the glorious national pre-eminence assured to you by the Word of God, I will tell you. The Lord of Life, whom your fathers slew, and whom God raised from the dead, and exalted to His own throne, is doing a work which could not be done before His first coming, and will be closed at His second. He is giving the Holy Ghost to all them who have faith in Him, and are not ashamed of His cross, to make them members of himself, one with Him, as Eve with Adam. Your fathers had no promise of this. They had the promise of being blessed *under*



Christ, as a nation under its king ; but the mystery of being ' members of His body, of His flesh, and of His bones,' was never opened till He was exalted into glory. This is a dignity far above the national honors promised to your race. It is a dignity they will never partake of. Their rejection of the Lord will lose them this peculiar and crowning glory, for it will be given to none who do not follow the crucified One through all His sorrows. When He comes the second time, the opportunity of suffering with Him will be past. Now, though I know that you must give up every *Jewish* hope, and come in where Jew and Greek are without distinction ; yet your relation to the Messiah will be so much closer, and your elevation in the kingdom so incomparably higher, that on this ground alone (not to speak of the danger, if you now reject Him so plainly set before you, of losing even the lower standing promised to your nation, and of perishing for ever,) I urge you to believe in Jesus of Nazareth, be baptized into His Church, and be a faithful witness for Him, whatever it may cost you."

In some such way as this, would I have the missionary address the lost sheep of the house of Israel ; and only by the recognition of these truths, can any great measure of success be hoped for. The spiritualizers, whose perversions of the scriptures are as monstrous as those of the Papists, never can, and never ought to succeed ; and although we cannot expect that, *as a nation*, the Jews will ever be of the Christian Church, I am persuaded that the remnant that is yet to be gathered before the Lord returns, will be gath-

ered mainly by those who honestly interpret the unfulfilled prophecies on the same principles as God's providence has already done the rest.  
W. W. A.

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For the Jewish Chronicle.

IS ENGLAND, OR AMERICA, TO BE  
THE INSTRUMENT OF THE RESTO-  
RATION OF ISRAEL ?

*Mr. Editor*,—I was delighted to see the attention of your readers directed to Bishop Horsley's criticism on the 18th chapter of Isaiah. Students of prophecy may derive much benefit from the study of his works ; and the very fact that such a man thought it worth his while to give so much attention to it, may serve to convince some that this subject ought not to be abandoned to crack-brained enthusiasts, but, on the contrary, that as no subject requires more soberness and modesty, so no subject more richly deserves the attention of those endued with learning and talent. It may not be known to your readers, that another Bishop of the English Church, of still higher repute for soberness, though not for ability—I mean Bishop Porteus—occupied himself during the last six months of his life with the study of the Apocalypse, and gave the results of his investigation in the last sermon he ever preached, from the words, " Blessed is he that readeth and they that hear the words of the prophecy of this book."

But while pleased to see any thing from Bishop Horsley's pen in your columns, I regretted that your correspondent did not allow himself room for more extended extracts

from his exposition of this chapter, as I fear your readers will not appreciate the force of his remarks, unless taken in their connection, and because in the passages printed there is no allusion to a point of the deepest interest in the whole chapter. That point is, the particular nation which is described as the instrument of Israel's restoration, and more especially the question whether England or America is that nation. Upon this subject, the following are Horsley's remarks:—

The shadow of wings is a very usual image in prophetic language, for protection afforded by the stronger to the weak. God's protection of his servants is described, by their being safe under the shadow of his wings. In this passage the figure may be intended to characterize *some great people*, who should be famous for the protection they should give to those whom they received into their alliance; and I cannot but think this the most simple and most natural exposition of the expression.

If the "land" spoken to be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their *levity*, for quick-sailing vessels of any material. The country, therefore, is characterized as one which, in the days of the completion of this prophecy, should be a *great maritime and commercial* power, forming remote alliances, and making distant voyages, to all parts of the world, with expedition and security. Where this country is to be found, is not otherwise said, than that it will be remote from Judea, and, with respect to that country, beyond the Cushian streams.

These "swift messengers" will certainly have a considerable share, as instruments in the hand of God, in the restoration of the chosen people; otherwise, to what purpose are they called upon (v. 1) to receive their commission from the prophet?

It will perhaps be some part of their business to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the first verse. But the principal part they will have to act, will be that of the carriers of God's message to his people. This character seems to describe some Christian country, where the prophecies relating to the latter ages will meet with particular attention; where the *literal* sense of those which promise the restoration of the Jewish people will be strenuously upheld; and where these will be so successfully expounded, as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites. Those who shall thus be the instruments of this blessed work may well be described, in the figured language of prophecy, as the carriers of God's message to his people.

The *situation* of the country, destined to so high an office, is not otherwise described in the prophecy than by this circumstance, that it is to be beyond the rivers of Cush; i. e., far to the *west* of Judea, if these rivers are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers—far to the *east*, if of the Tigris and Euphrates. The one or the other they must denote; but which, is uncertain.

It will be natural to ask, of what importance is this circumstance in the character of the country—which, if it be any thing, is a geographical character, and yet leaves the particular situation so much undetermined that we know not in what quarter of the world to look for the country intended—whether in the *East Indies*, or the western parts of *Africa* or Europe, or in *AMERICA*? I answer, that the full importance of this circumstance will not appear, till the completion of the prophecy shall discover it. But it had, as I conceive, a temporary importance at the time of the delivery of the prophecy, viz., that it *excluded Egypt*. The Jews of

Isaiah's time, by a perverse policy, were on all occasions courting the alliance of the Egyptians, in opposition to God's express injunctions, by his prophets, to the contrary. Isaiah, therefore, as if he would destroy the hope of aid from Egypt at any time, tells them that the foreign alliance, which God prepares for them in the latter times, is not that of Egypt—which he teaches them at all times to denounce and to despise—but that of a country far remote, as every country must be, that lies either west of the Nile, or east of the Tigris.

Such was Bishop Horsley's opinion upon the point referred to—an opinion indefinite, indeed, and unsatisfactory in some respects, yet on the whole containing important and interesting suggestions. The utter uncertainty in which he leaves us, as to the people and place of which the prophet speaks, seems more modest than wise; and others, who have entered into his labors, have endeavored to identify them more clearly.

Mr. Faber quotes his observations in his work on the Prophecies; and in his comment upon them, he is much more definite as to the people and the place which the prophet describes:—

It is not impossible, that some may feel a curiosity to know what nation is intended by the great maritime power destined to take so conspicuous a part in the conversion and restoration of Judah. On this point, their curiosity cannot be gratified, at least not with any degree of precision. Yet, although we presume not to say that this or that particular modern nation is intended, we may, by comparing prophecy with prophecy, ascertain both the region in which that nation is to be sought, and the religious character of that nation. The result of that comparison is briefly as

follows: that the maritime power must not only be sought for generally in the West, but particularly in the "isles of the Gentiles," or Europe; and not only so, but in the believing "isles," or Protestant Europe. Further than this I cannot find that we have any authority to advance, and therefore I shall content myself with the conclusion, that the maritime power will be that state of *Protestant Europe* which shall possess a decided *naval superiority* at the time when the 1260 years shall expire.

This conclusion is based on a comparison of a great variety of prophecies, which comparison is drawn out at length in Mr. Faber's work on the Restoration of Israel.

Other writers have sought for this place and people, and have supposed they found them still further "beyond the rivers of Cush" than in any part of Protestant Europe—even in our own Western world. Horsley himself does not exclude this supposition; and the circumstance that he should have thought it in the *least* degree tenable, is itself very remarkable. Others have pursued his hint, and have concluded it to be not barely possible, but in the highest degree probable, that this honor is reserved for *us*. Two writers especially have advanced this hypothesis at length, one an English and the other an American author, viz., J. A. Brown, in his treatise called "The Eventide," London, 1823, and the Rev. John McDonald, in his new translation of this chapter of Isaiah, Phil., 1823. The former expresses himself in the following disinterested manner:—

Naturally I may be supposed to have the common feelings of patriotism existing in my breast, as are possessed by other persons; but in

the pursuit of truth, in this as in all other questions connected with the Word of God, this feeling, if it tend to warp the judgment or bias the mind, will, I trust, subside, and no favored hypothesis, not founded on the Divine Word, be at any time maintained. To the Americans, therefore, on the grounds stated, I must relinquish the honor of our being the favored people, who are to be the bearers of the glorious present to the name of the place of the Lord of hosts in Mount Zion.

The various arguments adduced by these writers would all be interesting to enumerate; but I will only refer to one, to which in common they appeal. Both these writers alike lay much stress upon the geographical features of this western continent, as answering precisely to the "land of the overshadowing wings." McDonald's patriotism is kindled into rapture at the thought, and he expresses himself in the following eloquent manner:—

On a slight inspection of a common map of America, without much aid from fancy, the resemblance will appear. But when God drew the landscape, with all its features, and in all the glowing tints of light and shade, and presented it to the vivid imagination of the sacred poet, must he not have re-echoed, "Land of the overshadowing wings!" Can we, on listening to the description and comparing it with America, withhold exclaiming, "It is the picture of our own country, painted by our own God?"

This circumstance is certainly a striking one; and yet, after attentively considering it, with the same bias of American feeling in its favor, I am not convinced that this is the true application of the prophecy. With Horsley, I cannot but think the allusion is to the political relations, rather than the geographical

features of the country; and these seem to me to apply to England rather than America. The grand idea of the overshadowing wing is that of protection to others; and this is afforded in our country to all who dwell in our land. But it enters not into the policy of our government to afford any *active* protection to other people, or to interfere in any way with their concerns; whereas this is the distinctive character of England—a desire to extend her alliances and conquests. She, as truly as ourselves, must "send her messengers by the sea," while in respect to efforts of religious influence, in connection with the study of the prophetic scriptures and the promotion of Israel's welfare, Britain has already claimed for herself the highest distinction; and were Bishop Horsley now living, he could scarcely have failed to recognize in his own country the original of the picture which he drew. Brown contends that even here America has the vantage-ground; her missionaries having (even at the time he wrote) entered the Holy Land, and planted the standard of the Cross on the citadel of Jerusalem. But how does the American mission to Jerusalem compare with the efforts to enlighten, convert and restore the people of Israel, throughout Europe, on the part of the London "Jews' Society?" "To England," he himself remarks, "belongs the advantage of having first advocated this cause. England is now lifting up an ensign on the mountains, as a manifestation of the divine will, that Judah should be restored." And though he says he is "not sanguine enough to believe that any thing will be effected by

Great Britain as a *nation* in behalf of Judah," yet we have lived to see a Christian *bishopric* on Mount Zion established and endowed by the British crown—a measure whose importance, in a political point of view, those who are conversant with Eastern affairs deem unspeakably great; and in England itself, those *laws* of which he speaks, as "framed with a view to the spoil and oppression of the Jews," have come to be regarded, as he pronounces them, "a disgrace on the statute-books of England," and are not likely to be much longer tolerated even as a dead letter there.

One more remark I will venture to make upon Horsley's observations. He supposes that, whatever country was referred to, *Egypt* was intentionally excluded as the instrument of Israel's deliverance. But in fact, the evidence that Egypt was excluded is to my mind very unsatisfactory; and, on the contrary, there are passages which seem to mark out a period when Egypt shall be no longer the basest of kingdoms, a source of evil and an object of God's curse, but a subject and an instrument of blessing: "Blessed be *Egypt my people*, and Assyria the work of my hands, and Israel mine inheritance." The prophet's eye was looking in that direction when he exclaimed, (according to Horsley's translation,) "Ho! the land of the overshadowing wing." It cannot be denied, also, that the terms of the prophecy more literally describe the land of Egypt than Britain or any other.

How, then, shall we harmonize these opposing presumptions? May not Egypt become so connected with the land whence these swift

messengers, in bulrush vessels, proceed, that while the one shall be the scene of preparation and channel of conveyance, the *other* shall be the source of enterprise for the restoration of Israel? One of the writers already referred to seems to think this possible; though he argues that the connecting link will be between Egypt and *America*, not Britain. He says that "England's attention is sufficiently occupied, and her whole means absorbed, in her innumerable colonies, and the Indian world; while America is supposed to desire to possess herself of some port in the Mediterranean, and might in a short space of time, and perhaps without the knowledge of England, possess herself of Egypt, while vessels arriving from the American shore would have as great facilities in approaching the Holy Land as those of England." Were this writer now living, he would probably admit, that while on our part there has been no approximation at all to this result, nothing is more probable than that it should be realized by England. Several travellers of late have observed, that Egypt is preparing for some great change of political relations, and that England will never rest till she gains possession of it. And though doubtless she intends mainly her own aggrandizement, may it not be that God intends by the ships of this prophetic Tarshish to bring his sons from far, and his daughters from the ends of the earth?

But though this important work be reserved for England, we cannot be forbidden to promote it. Britain stands to us in the relation of a mother Church and mother country; and as we are one with her in natu-

ral lineage and religious faith, we may be identified with her in the scheme of prophecy and the purposes of God. At any rate, let us emulate her faith and love, and we may hope to participate in her recompense of reward.

W. W. S.

*Philadelphia.*

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For the Jewish Chronicle.

## ON THE JEWS.

No. IV.

### THE JEW WITH REFERENCE TO THE DIVISION AND SETTLEMENT OF THE EARTH.

To the mind uninstructed from the source of Divine Revelation, the human family appears pretty much as a mass of confusion, a chaos of intermixture, unreducible to anything like primitive order. Of late philosophers have divided it into races, and given them an undefined antiquity, and assigned to each race a location on the globe; but they are in the dark as to the origin of the distinction of races, and equally so as to the location of each in the quarters where they are found. Some writers tell us which parts of the earth were first peopled by the different descendants of Noah, but nothing more; while the infidel philosophers, whose theories are gaining ground, utterly disregard the sacred record.

The idea that a definite plan was acted on in the dispersion after the flood, and the division of the earth which followed, with a direct view to the ultimate settlement and blessing of mankind under the everlast-

ing kingdom of God, I do not remember to have seen expressed on paper. Indeed, the prevailing doctrine of the eternal destruction of the earth does not permit the idea to be entertained at all. The infidels assume the eternity of the earth, and of the human race on it; but their scheme, by shutting out divine interference, admits of no bettering of the earth, nor of man's condition, beyond what man of himself is competent to achieve. Others think that if men have name and place now, their name shall perish for ever, and their place shall know them no more; for they think that the persons shall be removed, and their places destroyed for ever. The idea of an ultimate name and place on the earth, to be assigned of God to "all the families of the earth" to everlasting, must appear a great absurdity to many, who think they believe the "Gospel of the Kingdom," and know the meaning of the Lord's Prayer.

We have in a previous article demonstrated that "the earth abideth for ever;" that its present evil conditions shall cease by the removal of the curse; that God will fill it for ever with His glory, by means of "the nations of the saved" glorifying Him; and that He elected one nation from among them all, to be the ministers of His goodness to them—or rather, He elected an individual to whom He said: "I will make of thee a great and mighty nation." We shall now see that the division of the race into families, and of the earth among them, was in special reference to their future blessing by the elected family. For thus it is written in Deut. xxxii.: "Remember the days of old, con-

sider the years of many generations : ask thy father, and he will shew thee ; thy elders, and they will tell thee ; when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people ; Jacob is the lot of His inheritance."

1. The appeal to the days of old, and the direction to ask information of the fathers and elders, alike show that the subject in hand was revealed long before, and ought at all times to be familiar to the minds of God's covenant people. Its application to the generation living with Moses requires at least that it was made known to Abraham, with whom God entered into covenant as the head or father of the separated portion. And the song being left with Israel as a testimony of God's faithfulness, though they be "unmindful" of Him, this passage in it stands as ever addressed to faith and hope, till the purpose be accomplished with which it stands connected.

2. The division of mankind into nations is here declared to be the special act of God. He separated the sons of Adam into peoples, and tongues, and nations ; and He set bounds to them, which if they for a time disregard and pass over, they must ultimately be reduced and restrained within them, or His purpose of setting their bounds will be defeated. We are not, therefore, at liberty to assume that, at the confusion of tongues and consequent dispersion, God did nothing more than confound and scatter. He had a purpose in dividing mankind into

nations, which cannot be arrived at by mere anarchy ; and so the people were not left to themselves in the matter. In the act of confounding their language, He decided which individuals should remain together in the breaking up of the general community, i. e., those who could understand one another. For it is not to be imagined that He gave a different language to each individual, to the separating of husbands and wives, parents and children. In Gen. x. 31, quoted below, a tongue seems to have been appropriated to a family.

3. It is written : "The earth hath He given to the children of men." Here it is said that He not only gave them, separating them into families, but "*divided to them their inheritance,*" and set bounds to them, geographical as well as political, as needs must be on a division. In the account of the division of the earth it is said : "By these were the isles of the Gentiles divided in their lands ; every one *after his tongue, after their families,* in their nations. . . . These are the sons of Shem, *after their families, after their tongues, in their lands,* after their nations. . . . These are the sons of Noah after their generations, in their nations ; and by these were the nations divided in the earth after the flood." But we are not to understand that this division of the earth was either by mutual agreement among themselves, (they could not do it in the lack of a common language,) or by each family rambling off at random. It is said that when God had confounded their language, He himself "scattered them abroad upon the face of all the earth." This cuts off the supposition that their division into families,

and the division of the earth among them, and their first settlement each in its respective "inheritance," were by any means other than the special direction of God. And I see no reason to doubt that He made them understand at the time what He was doing with them, and whither sending them. They were no "philosophers," and so could not imagine themselves under the disposal of natural causes; for it is certain that they carried with them the revealed faith and worship, and that God made himself commonly known to them by special acts of revelation, as to Job and his friends, to Abimelech and Pharaoh in the days of Abraham, to Laban, to Pharaoh and Joseph, and still later to Balaam. Divines agree that the calling of Abraham was not till after the general apostacy was somewhat advanced, and yet some time before it became total, which was probably not far from the time of Joshua. "When they *knew* God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . And even as they did not like to *retain God in their knowledge*, God gave them up to a reprobate mind." And it must be remembered that the great Melchisedec was a priest of the patriarchal religion and times. Men cannot know God without His own appointed means of communication, communion and acquaintance, as all the fathers had, till His presence was banished by their rebellion.

4. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the number of the*

*children of Israel.*" Here is the discovery of a pre-ordained plan for the ultimate settlement of the whole earth, and definitely acted on at the confusion of tongues. So true it is that God overrules all things. Even when Satan thinks the kingdoms of the world at his disposal, he is so bounded and limited, that what he doeth in them shall in the end bring glory to Him whose is the kingdom and the power.

The number of the house of Jacob that went down into Egypt, was seventy souls. (Gen. xli. 21.) The descendants of Noah, among whom the earth was divided, were in seventy families. (Gen. x.) The Jewish Sanhedrim was composed of the "seventy elders of Israel." (Ex. xxiv. 1, and Num. xi. 16.) The house of Israel is thus made a pattern after which to construct the polity of the whole earth and world, and made as it were a foundation on which to build up all the families of mankind. The seventy souls in Egypt were the future world in miniature, its promise and its hope. They were as seventy pillars on which God based His purpose of filling the whole earth with His glory: "For the pillars of the earth are the Lord's, and He hath set the world upon them." (1 Sam. ii. 8.) And not this only, for Israel furnishes "the patterns of things in the heavens," or the heavenly Jerusalem; for as Israel had twelve tribes, and Moses set up twelve pillars beneath the mount, (Ex. xxiv. 4,) so our Lord chose Him twelve foundations for His house, according to the number of the tribes of Israel; and added to them seventy disciples, in accordance with this seventyfoldness of the immutable purpose of



the Father.\* But none of these things are *yet fulfilled*. They are not fact, but remain bound up in the purpose. Yet the perfected Bride must have her twelve and her seventy; and the Jew, restored with his "counsellors as at the beginning," must have them; and they must both exhibit their reference to "all the families of the earth"—the seventy into which God divided them. And their fourfoldness in their unity must also be seen. For as the tribes were marshalled under their four standards, (Num. ii.,) so shall the Bride be seen in her four cherubim of glory, (Rev. iv.) And such is the manner of every workman who lays it out in his pattern beforehand. The pattern contains the idea; the finished work realizes it, in all its jots and tittles. Not a jot of the law or the prophets can fail. All must be fulfilled in ever-during and blessed realities. As the Father hath sworn to fill the earth with His glory, so hath He ordained the means. "This people (saith He) have I formed for myself; they shall show forth my praise: I have created him for my glory." And so St. Paul argues, that "to them pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" and so "they that come of Jacob shall take root: Israel shall blossom and bud, and fill the face of the world with fruit."

5. "For the Lord's portion is His

people; Jacob is the lot of His inheritance;" selected to become "holiness to the Lord"—"that the Gentiles might glorify God for His mercy"—that He may accomplish the promise of Abraham of blessing all the families of the earth through his seed. They are a kind of first-fruits taken out of the common lump, as the earnest and assurance of the common blessing by their instrumentality in "the day of Jezreel," when "the holy seed" shall be *sowed of God* in all the earth. "and great shall be the day of Jezreel." So in Ex. xix. He declares them to be, *in reference to all mankind*, His "peculiar treasure above all people: for (saith he) *all the earth is mine.*"

6. God's purpose regarding the nations being such, whatever of upturning, deranging, trespassing, intermixture and confusion is in the earth among the families of mankind, God will rectify it all in due time. At the first He divided them into nations and families, and assigned to each its place and inheritance on the earth; and this plan must be carried out "in the ages to come," because He has "declared it from the beginning." The creatures must not defeat the purposes of the Creator. The world of mankind is now a fearful chaos of confusion, darkness, violence and misery. But He who made His Spirit to move on the original chaos of matter, and out of it bring the beautiful order of creation, appropriately termed "Kosmos," can also by the same Spirit subdue and reduce this present evil world, lying in sin and Satan, into the glorious order so long hidden in the despised and rejected pattern. The scattering of Israel

\* After passing the Red Sea, Israel "came to Elim, where were twelve wells of water, and threescore and ten palm trees." (Ex. xv. 27.) This is very striking, and no doubt typical of some great truth still to be realized in "the dispensation of the ages to come."

to all the ends of the earth, and among every people on it, is no hindrance to their being gathered home, when God puts forth His hand the second time; neither can the confusion of the nations among whom they are scattered prevent the fulfilment of what is written concerning them. Wherever Israel has been "scattered and peeled"—wherever the nations have trodden him down and sought to cut him off for ever—thither shall he return in the bowels of love, to render good for evil, and blessing for cursing, and be "as dew from the Lord among many peoples," after the example of him who prayed for his murderers, and, after he was risen, gave gifts unto men for their salvation. "The court of the Gentiles" shall then embrace not merely a few scattered converts, but "the nations of the saved"—"all the families of the earth." For when they are converted to him whom they crucified, they must be filled with his love, which is restless and unblest, until it be laboring and travailing for the blessing of enemies, and not then till crowned with success.

AMICUS.

### THE PRESENT EVIL WORLD.

THOSE who look for the restitution of all things," (Acts iii. 21,) at the second coming of the Messiah, the Lord Jesus Christ, and who look for no permanent melioration of the state of the world till then, are sometimes upbraided as taking gloomy and hopeless views of the present condition of things, and of the effects of efforts for the spread of the gospel. Now we honestly declare, that if we look to human efforts to bring about the millen-

nium, we should be in utter despair about it. When we contemplate the small progress that even the outward knowledge of Christianity has made, and the much smaller progress of Christianity in its vital power; when we see the powers of the world crushing the gospel, and the monster Popery desolating the fairest and most successful of modern missions; when we see the spirit of liberty so often in base alliance with irreligion and infidelity; when we find some of the noblest minds of the day—those who give the tone to the opinions of men of thought and talent—doting about the excellence and perfection of human nature; when we behold the world, which is opposed to God, so active and so able, and the Church, on the contrary, so divided and so feeble; we see not a single ray of hope that the conversion of the world, as it is called, will ere long be effected by missionary operations. Blessed, indeed, are these operations; they save individual souls; they call out the members of that glorious company who form the "Bride, the Lamb's wife;" but if we trusted to them for the covering of the whole earth with the knowledge of the Lord, we should regard the "glory of the latter days" as at an almost hopeless distance. We look for no gradual amelioration of the world's condition; the Scripture tells us to look for "wars, and rumors of wars;" for "famines, and pestilences, and earthquakes in divers places;" for "men's hearts failing them for fear, and for looking after those things that are coming upon the earth;" and THEN, at that time, not when the world is all converted, we shall "see the Son of Man coming in a cloud with power and great glory," (Luke xxi. 26, 27; Matt. xxiv. 7,) to take unto himself his great power and reign. And, therefore, when we "see these things begin to come to pass," we "look up, and lift up our heads," knowing that our "redemption draweth nigh;" (Luke xxi. 28;) that our Messiah will return to

complete his work; that having at his first coming made "reconciliation for iniquity," he will at his second coming "bring in everlasting righteousness," (Dan. ix. 24,) which shall "cover the earth as the waters cover the sea." O glorious period! Who could believe it near at hand, and be unduly occupied with the concerns of this present evil age? Who can regard the varied misery of the groaning earth, without "looking for, and hastening unto, the coming of the day of

God," (2 Peter iii. 12,) without fervently praying, "Come quickly, Lord Jesus?"—*Voice of Israel.*

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### TO CORRESPONDENTS.

WE beg here to tender our thanks to the various friends, who have kindly furnished articles for our columns. Several of these essays have not yet appeared, and may never appear there. In all such cases, we trust, the narrowness of our limits will be accepted as our standing apology.

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## POETRY.

For the Jewish Chronicle.

### "THE MORNING COMETH."

*Isaiah xxi. 12.*

I WOULD I had thy visions! Thou art standing  
 As on some star-crown'd eminence, afar  
 From this revolving earth—a height commanding  
 The years that have been, shall be, and that are.  
 With earnest faith and solemn meditation,  
 Long hast thou lingered o'er the sacred page,  
 That to thy heart hath brought the revelation  
 Of earth's full glory in her perfect age.

And to thine ear has come the voice of warning,  
 Unheard it may be by the world below,  
 Or heard at all but to awaken scorning—  
 The smile, the scoff or jest of friend and foe.  
 On such may fall but glance of grief and pity,  
 For to thine eyes is given to behold  
 The light descending of that glorious city,  
 Whose gates are pearls, whose streets transparent gold.

High, solemn thoughts have to thy soul been given,  
 And heavenly visions to thy daily way,  
 As onward through the clouds thy glance hath striven,  
 To gain the radiance of millennial day.  
 Falter thou not, then, Watchman! Let the pealing  
 Of thy clear trumpet-note still lift the cry,  
 Brought to thy lips as by divine revealing:  
 "The reign, in person, of our King is nigh!"

Kingston, January 20, 1847.

R.

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## MISSIONARY INTELLIGENCE.

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### American Society.

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#### MEETING OF THE BOARD.

##### MISSION-HOUSE.

AT the last regular meeting of the Board of Directors, on Thursday, Jan. 23th, 1847, the following minute was unanimously adopted, and the officers of the Board were instructed to have it published in the Jewish Chronicle and other religious journals:—

“Whereas, it appears from the experience of the last twelvemonth, that the plan of a *Jewish Mission-house* does not commend itself to the judgment and sympathies of the American churches, the Board of Directors, while retaining the opinion expressed at the last anniversary respecting the desirableness of such an institution, judiciously conducted and vigorously sustained, feel constrained to abandon this specific mode of action, and confine themselves in future to the more familiar and acceptable instrumentalities of missionary operation.”

It is believed that the above decision will remove a main difficulty in the way of a more general and hearty co-operation of the churches, in this holy cause of Israel. They will more readily understand that the sole and only object of the American Society is to *send the gospel to these, our elder brethren, through the living preacher, and by means of Bible and Tract distribution.*

The undersigned beg leave to add, that, in consequence of the severe illness of one of the travelling agents of the Society, the

treasury is at this moment suffering some slight embarrassment. A prompt and voluntary effort of the friends of the cause would not merely relieve this, but enable the Board to give increased efficiency to their plans of usefulness.

PH. MILLEDOLER, *Pres.*

JOHN LILLIE, *Cor. Sec.*

ALEX. BURRILL, *Rec. Sec.*

New York, Feb. 1, 1847.

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### Philadelphia City Mission.

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#### JOURNAL OF REV. J. NEANDER.

*January 1st, 1847.*—O thou Shepherd of Israel! be our help and strength in this new year. Clothe us, thy servants, with the garments of salvation, and crown us with thy mercy. Amen.

11th.—Called on Mr. —, a Jewish merchant; and there I found, to my delight, a small congregation of Jews, unto whom Mr. — introduced me as a missionary, remarking, “This man will turn us all to Christians.” It was a sad, an appalling scene. Little was heard but a mixture of buffoonery and blasphemy. Laughing and scorning, they looked at me with piercing eyes. At once I cried: “הַס כִּפְנֵי כָל הָאָרֶץ—Be ye silent before him, all the earth.” They looked one towards another, and, after whispering together, one of them arose, with whom I had a long conversation on the question, “*Who is Christ?*” I proclaimed unto them the crucified and risen Redeemer, who is the glorious King and God, able to save all those who believe in him.

14th.—I have been visiting some Jews of my old acquaintance. They received me kindly, and listened to

the words I proclaimed unto them. A family from Holland were busy when I entered their house; but they soon laid the work aside, and seemed to hear with delight. I found them ignorant of the word of revelation. Before I left them I gave them some tracts.

16th.—This morning we (my wife and myself) left Philadelphia, where I have again been permitted to preach to many immortal souls the unsearchable riches of Christ. Brother Lyon offered a hearty prayer to Jehovah, before I left his house. O God of mercy, bless us, and save thy people! Amen.

## New-York City Mission.

### JOURNAL OF REV. J. NEANDER.

Jan. 18th.—On Saturday afternoon we arrived here at the Mission-house, from which I have been separated more than six months. I was glad to find all the brethren here well, and in a good spirit. Yesterday evening I preached for brother Guldin, on Ps. cxxx. To-day I commenced again, under the assistance of my God and Redeemer, the great, difficult, but delightful work of looking around after the children of Abraham and the prophets. While I was sitting at the dinner-table, a Jew came into the room with a basket on his neck, and Mr. Guldin told me that he was a Jew, well acquainted with the Talmud and the Hebrew tongue. I approached him, and commenced with him a conversation in Hebrew on his worldly affairs, and came then to speak on the matters valuable to our immortal souls, as revealed in the Sacred Scriptures. We spoke on some passages of the Talmud, and then we expatiated in the pleasant fields of God's own Word, where I spoke to him about the Messiah, who has taken upon him the sins of the world. Mr. — was not embittered; his reply was simply, "I cannot believe."

He is indeed a very interesting Jew. He was once in eminent station in —, and through misfortune is now in a sad condition. I lent him the work "Nethivoh Olam," in Hebrew, which he eagerly grasped, saying, "I will read it, and give you my opinion." He then took leave in a kind manner.

19th.—I called at the store of Mr. —. There the clerk was very busy on a counting-book, and he scarcely allowed himself time to look at me. I addressed him in the words of one of the ancient rabbies: "הַסֵּפֶר פְּתוּחַ וְהַדָּר כְּתוּבָה—The book (before God, the Judge) is open, and a hand is writing (the deeds of mankind)." The young Jew looked at me, and was silent. I was addressing him further on that subject, when the lady of the house entered with some fierce remarks on her quivering lips. She then returned into her room. The young man was silent. I pitied her, and left the store.

I went on in my wanderings, and met some Jews, who were friendly. One Jew rejoiced when he saw me. I preached to him the gospel about three years ago in Germany. He has been here two months. He went with me to the Mission-house, where we had a short conversation, and he asked me to visit him and his family. Jehovah bless us! Amen.

20th.—To-day I visited some members of the Board, and was very glad to find them well and striving together, though under difficulties, to do good unto Christ's brethren. Oh, that Christians in this country may be merciful to forsaken Israel! God help and bless us! Amen.

22d.—I received a letter from Mr. —, in answer to my last. From it I perceive that he is an honest Israelite, who is searching after truth, and who will acknowledge the truth only when the same shall find a place in his heart through the power of God. I will here try to give a translation of the commencement of his letter. Thus he begins: "Surely this friendship of ours is no result of blind chance or caprice, but a genuine

work of God, whose voice I perceived when I lay on the bed of sickness, silently musing in my chamber. To that divine voice I will listen, and follow it without asking, 'Whither?' And should I be guided through dreadful deserts, . . . . if I only shall be guided by the powerful hand of God, oh, then my ear will hear the words of the Father, 'Fear not, be not cast down; and should I be compassed by multitudes of enemies, yet I shall find consolation in the words, 'אנכי מגן לך שררך—הריכה נאד—I am thy shield and thy great reward.' And with this consciousness, in the assurance that every thing goes forth from God's providence, I will be easy, even though it storms without. . . . My friend, I must delay confessing the name that is so dear to you and so many, until it becomes known to me through the revelation of God, and I hear the voice of the Lord saying, 'לך כי אני קראתיך—Go, for I have called thee.' And then I will be zealous, without rest, till I shall inherit the crown of life."

25th.—The learned Jew mentioned in my journal of the 18th again called on me. He is studying the "Nethivoth Olam," and wants to have a copy of the Hebrew New Testament. I could not furnish him with it, but I hope soon to get one for him. May the Lord open his eyes!

29th.—To Mrs. — I presented today, at her own request, a German Bible, with which she was delighted. She pressed the book to her heart, and her eyes sparkled for joy.

## Southern States.

MR. SILIAN BONHOMME.

THROUGH the good hand of his God upon him, Mr. B. has been so far recovered as to be enabled to start again for his appointed field of

labor in the South. He left New York on the 10th of February.

## Massachusetts.

REV. JOHN H. BERNHEIM.

OUR dear brother Bernheim has been engaged during the past month in various parts of Massachusetts; and we have no doubt that his very zealous and faithful labors have been blessed, and will yet produce much fruit. The following is the latest communication received from him. We give it entire, that all our readers may see what can be said, and is said, for and against the humble efforts of this Society to "save some" of Israel's fallen race. We are not sure but the reader will find something to amuse as well as instruct him, in the following list of

### OBJECTIONS AND ANSWERS.

NEW BEDFORD, MASS., }  
Feb. 6, 1847. }

Dear Brother:—Although I have written to you last Tuesday, yet I feel in duty bound to trouble you again, since I have received this month's *Chronicle*, which needs, on my part, an explanation, to remove any suspicion in the minds of the readers of your valuable periodical towards the brethren in Boston, and towards the operations of the Society.

You say, p. 245: "What may be the many excuses of our brethren, as Mr. Bernheim has not seen fit to relate them, it might be hazardous for us to guess."

As you are no Yankee, and not every one has the ability to *guess right*, I will state to you all the objections which I have so frequently to hear, together with my answers, for publication, so that you and the

friends need not remain longer in any unpleasant suspense.

*1st Obj.*—Why does it need a separate mission for the Jews? They are sinners as well as the Gentiles. Let them be treated as such.

*Ans.*—True, they are sinners, as well as the Gentiles; but why do you not treat them as such? Why do you not pity them, as well as you do the heathen, the sailors, the slaves, the drunkards, and the Papists? You have separate societies for them; why not for the Jews? Why do you not labor with the same zeal and prayer for the conversion of God's covenant people, as you do for other nations and kindreds?

*2d Obj.*—So many societies are a burden to our congregations, and the people are tired of all these applications. Let the Foreign Missionary Society take it in hand.

*Ans.*—The Secretary of that Board, when I pled with him for my poor and blinded brethren in the United States, said: "We cannot do it; our operations are for foreign lands, and not for this country, and therefore we cannot do any thing for the Jews in this part of the world." And it seems they do not do much for the Jews in other countries; they have only one missionary among the "many thousands of Israel," Mr. Schaffler, and the greater part of his support comes from the Jewish Ladies' Society in Boston.

*3d Obj.*—Then let the Home Missionary Society undertake it. Are the Jews not among us?

*Ans.*—I conversed with the Secretary of that Society on this subject, at the last meeting of the General Association of Connecticut, and he said: "We do not support itinerant ministers; our assistance we give only to poor congregations who are not able to support their own pastors, and if you can collect a congregation of converted Jews, we will assist you." Now, this cannot be done, as in no place in this country are there so many converted Jews as to form a congregation; and so this door is shut for poor Israel.

*4th Obj.*—Well, then, let the Tract

Society, by their colporteurs, attend to it.

*Ans.*—To this Society, also, have we petitioned, and the answer given was, that they cannot afford to pay a salary to a minister; they pay only \$150 per annum to their colporteurs. Now, although these are good and pious men, yet they cannot argue with and convince the Jews. Do we not every day hear, and read, "We must have converted Romanists to labor among the Papists; they are the only men that can convince them?" Why, then, not the same rule for the Jews, who are far more blinded and embittered against Christianity than the former? Thus is the Jew cast out again by Protestant Christians.

*5th Obj.*—We have no confidence in your Society. For twenty-five or thirty years, they had a fair start; but they failed in their undertaking, and mismanaged, and therefore we lost all hope that ever any thing can be accomplished.

*Ans.*—How many missionary stations among the Heathen have had to be given up? How many failures and mismanagements among other missions? And yet you keep on and are not discouraged. But the first undertaking in this country to bring the gospel to the Jews, from whom you received the gospel, did not turn out according to your sanguine expectations—and it would have been strange if it had, considering the essential absurdity of the method then adopted—and straightway you give up the whole, as if there were no hope for Israel! How unjust! Is it fair?—is it right?

*6th Obj.*—The most and the principal members of your Society believe in the restoration of the Jews to their own land, and that they will remain a separate nation. This doctrine we cannot believe; it is injurious, and we do not feel as if we should promote it by our contributions.

*Ans.*—As to that matter, I know that the members of the Society differ, as you and I do; but I have never heard of any one, either in the

Board or connected with it in any way, being asked his opinion on the subject; and certainly you do not mean that all men should think and believe as you do. But is this a reason for withholding the gospel from the Jews? Does the command of Christ, "Go preach the gospel to all nations," exclude the Jews? or did he not give the double commission, "Go to all nations," and "*begin at Jerusalem?*" When, since the time of the apostles, has the Church obeyed this, his special command?

*7th Obj.*—Ah! this command was *only given to the apostles*, and not to us, and they went to the Jews, but the Jews rejected the message; therefore the command is not any more binding on us.

*Ans.*—Is not the command, "Go to all the nations," likewise given only to the apostles, and did the Gentiles not also reject the message, and do they not reject it *now*, even more than the Jews? And yet you send missionaries to them, and believe that the command of Christ binds you to do so; why, then, not also to the Jews?

*8th Obj.*—We do not hear of the success of the mission, nor of any conversions among the Jews.

*Ans.*—You do not read the *Jewish Chronicle*, nor any publications respecting the Jews; neither do you take pains to receive information, and, even if offered to you, you would reject it as fabulous. You might otherwise easily be convinced, that more conversions are now among the Jews, comparatively, than among the heathen.

*9th Obj.*—The time for the conversion of Israel has not yet come, and the curse is yet upon them.

*Ans.*—How do you know this? I may, with the same right, say that the time of the Gentiles is fulfilled, and it is now of no use to send the gospel to them, and with more force, as we hear of very few conversions in the many journals, and the Churches are everywhere complaining of the dearth and indifference which is prevailing among them. The time to preach the gospel to Jews, as well

as to the Gentiles, began from the moment Christ gave the command, "Go and preach."

*10th Obj.*—Your explanations of prophecy make the Jews proud and overbearing.

*Ans.*—The converted Jew knows, as well as the regenerated Gentile, that the best ornament of a believer is humility and meekness. This objection lies only in your prejudices against the Jews, of which Jews and Gentiles are not free.

I have now answered ten objections, and have ten, and more than ten, yet to answer; but as your direction to your correspondents is, "*be short—shorter,*" I will now lay down my pen, and answer the rest, with some closing remarks, at another time. Yours, &c.,

JOHN H. BERNHEIM,  
*Missionary.*

## Vermont, Maine, N. Hamp.

REV. JOHN A. VINTON.

WE are pleased to learn that our friend Mr. V. has been enabled, in the providence of God, to resume his labors for the Society. From a long and very interesting communication, dated Hanover, N. H., Feb. 9, 1847, we make room for the following extracts:—

### GENERAL REVIEW.

As a year is nearly completed since I commenced my labors for the Society, it may be well to subjoin a few remarks, by way of review.

I have accomplished far less than I expected, in aid of this good cause. The amount of funds contributed bears but a very small ratio to what I supposed ought to be raised. I am quite ashamed of it. I fondly imagined, that when the people of God should hear of the efforts in progress for the recovery of Israel; of the encouraging success which has attended those efforts; of the promises



of God in regard to that wonderful race, and their own interest in the matter; they would be prepared at once to meet their responsibilities, and take hold of the work in good earnest. But I am disappointed. I calculated on a higher tone of Christian devotedness, a deeper sense of Christian obligation, than I have found. I have witnessed coldness, apathy, prejudice, a worldly spirit, where I looked for the ardor of a holy zeal, the glow of a fervent love. Even men of unquestionable piety are slow to admit the claims of the Jews upon the Gentile Church; or if they admit them in theory, they exclude them in practice. The poor, despised, outcast Israelite is overlooked, amid the other objects of wo that make their appeal to the heart of Christian compassion. It is hard to produce any realizing conviction on the minds which you address, that they have any thing to do for the good of this neglected race. Even when you secure attention and awaken interest—and this is not difficult—you are “like a lovely song of one that hath a pleasant voice, and can play well on an instrument.” I tremble when I think how the Saviour is insulted, and his precious blood trampled under foot, by the pitiful offerings of some who call themselves his disciples. That men, possessing abundance, should contribute a few cents, or contribute nothing, to extend the blessings of his salvation to souls ready to perish!

The objections urged against giving to this cause, arise, 1. From the multiplicity of religious enterprises to which Christians are now invited to give; 2. From the failure of former attempts to benefit the Jews. A multitude of benevolent societies are now in the field; besides a variety of local and special objects which claim attention, such as, the support of the pastor, the building or repair of the meeting-house, the Sabbath-school library, the promotion of sacred music, &c. Most of the religious societies in my field of operation are so weak that they can do

but little more, in their own view at least, than sustain their own minister. Perhaps they contribute to three or four departments of benevolent action during the year; and these all determined beforehand. If they do any thing more, it is the veriest pittance. Churches more able, in our larger towns, are so beset with agents, so harassed with calls, that the prospect is but little more encouraging. And then, the *spirit of giving* is deplorably low through the entire Christian community. People are willing to hear what you have to say respecting the Jews, and the efforts to evangelize them; but as to taking hold of the work—that is a different affair.

Moreover, the business of charitable contributions has come to be managed in a manner quite different from what was customary twenty or thirty years ago. Then there were but few societies and few agents; and the contributions were mostly the result of impulse communicated on the spot. Efforts have since been made to render benevolent action more a matter of steady, habitual *principle*; thus superseding as far as possible the necessity of special agencies, saving the expense they occasion, and at the same time increasing the aggregate sum raised. Very many churches now employ a regular system of collection within themselves, embracing a number of devoted Christians, who call on all individuals within certain territorial limits, not known to be hostile to the object in hand. The results have been most happy to the general cause of benevolence; while specific objects, not embraced in the plan of operations, of course suffer neglect. A selection has already been made of all the departments of benevolence, to which it is thought aid can be rendered. Of course, to introduce any new object into the circle can only be accomplished by displacing some one already there. This, perhaps, may be done: for the new-comer may have higher claims than some already there; but

to demonstrate this is a work of time and of toil.

I found the community almost utterly dead to the subject of Jewish missions; they had almost forgotten that there were Jews in the world, and that they were to be converted. A great work remains to be performed before this great cause can be set in its true light before the churches. That the churches may be made eventually to appreciate it, I have no doubt. The length and breadth, and depth and height of this cause rises continually before my own mind. But men, Christian men, cannot be made to see it at once, on the hearing of a single discourse. It must be *worked in* upon the minds of men, as other great causes are. Moreover, the Jewish cause lies under the present disadvantage—though it be a great ultimate advantage—of being a matter of *faith*. Men are “slow of heart to believe.” They more readily “walk by sight.” Things which they *see*, exert a more powerful influence upon them.

. . . I close this long epistle with assuring you of my unabated interest in the cause, and earnest prayers for its success. Yours truly,

JOHN A. VINTON.

### NEW AGENT.

At the meeting of the Executive Committee, Feb. 8, 1847, Mr. G. N. PHILLIPS, a converted Israelite connected with the Baptist Church, and at present studying for the ministry of the gospel at Madison University, Hamilton, N. Y., was authorized to receive subscriptions for the Chronicle and donations for the Society.

WE must never devise a more spiritual meaning for scripture passages than the Holy Spirit intended.—*Bengel*.

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## London Society.

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From the Jewish Intelligence.

### LONDON.

#### Baptism.

On Sunday evening, Dec. 6, four adult Israelites were baptized in the Episcopal Jews Chapel, by the Rev. J. B. Cartwright.

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### AMSTERDAM.

LETTER FROM REV. C. W. H. PAULI.

WE extract the following from Mr. Pauli's letter of Nov. 10:—

#### The Sick-bed of an aged Proselyte.

The sick-bed of Henry Graf has become a blessing to many a nominal Christian, in the ward of the hospital he is lying in. I had the privilege of baptizing this aged Israelite a year and a half ago. He is eighty-six years of age. About a fortnight ago, he became seriously ill—and here I see the power and consolation of the gospel in a degree that cannot but strengthen every weak believer. Perhaps whilst I am writing these hasty lines, his redeemed soul may ascend into the hands of Him who has loved him, and washed him with his own precious blood. “For thy salvation, O Lord Christ, I have waited, and now I see it,” was his aspiration a few minutes ago, when I was obliged to leave him, other and weightier duties calling me to another sick-bed at the other end of the town. A few days ago, although very weak, yet he spoke with a fire and energy of his Redeemer, that many, who heard him, were moved to tears; and when I came to-day to the hospital, several of the sick, who are in a convalescent state, begged of me to pray with them and

to send them Bibles; for, to my utter surprise, I learned that there was not a single Bible or Testament in any of the wards. (This hospital is the one without the gates.)—Whenever an Israelite is truly quickened by the Spirit of Life, there we may expect to see the fulfilment of the Lord's promise, "Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. viii. 23.)

## JERUSALEM.

JOURNAL OF REV. F. C. EWALD.

Jewish New Year—Visit to a Synagogue.

Sept. 21.—This being the Jewish New Year, I went with Mrs. Ewald to one of the largest synagogues, belonging to the Spanish Jews, to be present at their service. The synagogue was crowded with males, who were reading their prayers with much devotion, whilst the females were standing outside, or in the galleries appointed for them. "But poor neglected race!" they cannot read, and thus are only privileged to hear others read. I could not but offer up a silent prayer to God for that congregation, that he in mercy might soon pour out his Spirit upon the remnant of his ancient people in this once so glorious city.

We arrived just when the whole congregation read with a loud voice, the following confession of faith:—"Behold, I am ready to receive the law which was given to us on Mount Sinai, through Moses our master, peace upon him! and behold, I receive it anew, with a perfect reception, with all my heart and my might, and with my 245 members, and with my 365 veins. And I receive the law, not on account of the threatened punishment,\* but with joy and

\* According to the Talmud, when God was about to give the law, he offered it first

gladness of heart: and this is according to the acknowledgment of Rabbi Simon Ben Jochai the holy, and according to that of his son, Rabbi Eleasar the holy, and according to that of Jotham, son of Usiah the holy; my mouth is like their mouths, my thoughts like theirs, my reception like theirs, and behold, I lean upon them in every thing. This reception of the law shall be upon me, my children, children's children, unto the end of the world. Amen." Therefore, they now in this confession declare, that they receive the law of Moses willingly and with joy.

The portion of the law appointed for this day was read, which was the twenty-first chapter of Genesis, and that of the prophets, the first chapter of the First Book of Samuel, and the first ten verses of the second chapter. After which, the man who was, according to law, to blow upon the ram's horn, went up into the reading-desk, and offered up the appointed prayer with great devotion and many tears. After which, he blew thirty times upon the horn; then the whole congregation said: "Blessed is that people who know the sound of God: they shall walk in the light of thy countenance."

### The Blowing of the Horn.

There are several reasons why they blow on the New-year's day. First, because God commanded Moses, saying: "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation." (Lev. xxiii. 24.) Secondly, because they say, on that day God created the world, and declared himself the king of the universe. Kings, when they com-

to all nations of the world, but they refused to receive it; then he came to the children of Israel, saying to them, "If you receive my law, well: if not, I shall throw the Mount Sinai upon you, and kill you all!" When they heard this, they accepted the law.

mence to reign, have the trumpet sounded, to make known that they are seated upon the throne. Thus they sound the trumpet to declare that God is king. Thirdly, to rouse them to repentance, to remind them of the giving of the law; for on Sinai the "voice of the trumpet was exceeding loud." To remind them of the temple's destruction, according to the words of Jeremiah: "Thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Also, to remind them of Isaac's willingness to be sacrificed; to remind them of the day of judgment, according to the words of Zephaniah, "The great day of the Lord is near, it is near, and hasteth greatly, a day of the trumpet and alarm." To inspire them with hope that God will gather again the dispersed children of Israel by the sound of the trumpet, according to Isaiah, "And it shall come to pass in that day, that the great trumpet shall be blown; and they shall come which are ready to perish, in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy Mount of Jerusalem." To remind them of the day of resurrection, according to Isaiah, "All ye inhabitants of the world,\* and dwellers on the earth, see ye when he lifteth up an ensign on the mountains? and when he bloweth a trumpet, hear ye?" And to stultify Satan through the blowing of the trumpet, that he cannot accuse them before God.

After the blowing of the horn, many prayers were offered; and when they had arrived at that part of their prayers where the sons of Aaron are called upon to bless the congregation, the reader said, with a loud voice, "Kohanim," (priests.) The priests, eight in number, took

off their shoes, and, enveloped in their Taliths, took their stand before the shrine in which the books of Moses are kept, with their faces towards the shrine, praying in a low voice, "O Lord our God, and the God of our fathers! bless us with the threefold blessing, which through thy servant Moses has been written in the law, and which has been pronounced over thy holy people by Aaron and his sons!" Then they turned with their faces towards the congregation, but so that their Talith covered their faces and their hands, and said, "The Lord bless thee and keep thee: the Lord cause his face to shine upon thee, and be gracious unto thee: the Lord lift his countenance upon thee, and give thee peace."

We then left the synagogue, where we had remained upwards of two hours. I had seen there one Jew of whom I had once great hopes, but since my return I had heard nothing of him. I had not been long at home when he called and told me that he had not known of my return. When I asked him if he had forgotten what we had been reading and speaking about, he replied, "Forgotten! no, I cannot forget the truth: but you had left, and I knew none to whom I could speak; thus I could only make known my wants to Him who knows every thing. We are thirteen, who read the Word of God in order to learn the truth." He then left, evidently afraid of being seen with me by other Jews.

#### Murder of a Proselyte.

Oct. 5.—To-day, about noon, the Prussian Consul sent to me, for the purpose of identifying a person who had been killed by a Turkish soldier in the shop of Mr. Marcussohn. I found it was Baruch, who had lately arrived from Constantinople, and whom I mentioned in my last report. The circumstances of this lamentable case appeared to be as follows: Baruch was a shoemaker,

\* שְׁכְנֵי אֶרֶץ, "dwellers on the earth." The Jews translate, "dwellers in the earth," or, "they who rest in the earth." The horn they blow must be a ram's horn, in commemoration of the ram which Abraham offered up instead of his son Isaac.

and was sitting in his master's shop, when a soldier entered and asked him to mend his shoes. He said he could not. Upon which the soldier levelled his gun, and shot him dead on the spot. He then went to the Pasha, declaring that it was by accident that his gun went off, and the poor man was killed. Though there were witnesses to prove that it had been done intentionally, the Pasha did not listen to these declarations, and the soldier left Jerusalem, with a number of others, this very evening.

I had every thing prepared for his funeral, and buried him this evening, after eight o'clock.

Baruch had been baptized in the Greek Church, but seeing the image worship among them, he inquired whether there were no Christians who did not adore images, and was by Protestants at Constantinople, with whom he associated for a considerable time, advised to go to the Holy City, in order to be further instructed, and, at the same time, to learn a trade. We found him here a master, who undertook to teach him shoemaking, of which trade he understood already something. Baruch attended our divine services regularly, and read the Bible with great diligence whenever he could spare time. It was him I mentioned, under date of Sept. 17, as having found him at night reading the Word of God in his shop; and I know this was his usual practice in the evening. Only about an hour before his untimely end, he had a conversation with one of our community, to whom he opened his heart, telling him how happy he felt in his belief in the Lord Jesus Christ. I saw him daily, and I have strong hopes that the Spirit of God had commenced a work in him, and that his soul entered the abode of the blessed.

Another Israelite, who had been under instruction for some time, whom a soldier attacked in the street, was so frightened that he left Jerusalem a few days after.

This Year supposed to be Fatal to great Rabbies.

Oct. 21.—This year is שמיטה, or, the year of release, which, according to a peculiar superstition of this now so benighted place, is doomed to be fatal to the great and learned rabbies. Two great rabbies of the Ashkenasim have actually been called from time to eternity—the Magid and Rabbi Nathan. The Chief Rabbi of the Sephardim, Rabbi Mercato, has escaped to Hebron, where he will remain till this fatal year is passed.

Publication of a Jewish Work against Heretics.

The Jews at Jerusalem are greatly alarmed at the progress of Christianity, which is secretly spreading amongst them, almost from house to house; they therefore use all the means in their power to stop it. Secret tribunals are formed, whose business it is to search after those who read Christian books, or who visit our houses. Not satisfied with that, they have recently issued two tremendous excommunications against the missionaries, against the hospital, and against all who are in connection with us. Their zeal was even not satisfied with this, but a Rabbi Izchack Seria has published a book against "Heresy" amongst Israel in general, which he called, ספר משמרת הברית, and in which we come in for a good share. The author says, page 17, "Therefore the prohibitions, as regards them, are stronger than against those who even worship idols." At the end of his book the author gives the following rules:—

"It is necessary to consider well all those passages of holy writ which the heretics adduce to confirm their errors, in order to be at once convinced what those passages mean.

"It is not permitted to commence arguing with the heretics; but if they commence, answer must be given.

"But the above has only reference to the heretics of idolaters. To an heretic of Israel, it is not permitted to answer.

"He who eats of their bread is like as if he had eaten swine's flesh; their wine is like the wine dedicated to idols; their children are unclean, and some say they are bastards. Their defiled books must be burnt. Even the Bibles which they print are not lawful to be read, but must be burnt.

"The heretics are not to be considered as our brethren; therefore we are not commanded to sustain them, neither by alms, nor by lending to them, nor to return anything they have lost; because the law speaks, as regards these three things, only concerning thy brother.

"We must not take alms of them, neither be healed by them, nor speak with them, nor come near their houses. If an heretic is in the house of an Israelite when a blessing is pronounced, it is necessary to exclude him from all blessings."

#### Persecution of an Inquirer.

Nov. 2.—A circumstance has occurred, which has greatly agitated the whole Jewish body at Jerusalem, and also our own community. On the 19th of last month, a Jewish youth came to me, stating that, by reading various of our tracts, and the New Testament, which he had compared with the Old, he was convinced of the truth of Christianity; he begged me, therefore, to give him further instruction, so that he might be baptized and become a Christian. The apostles of our Lord would have told such an one, "If thou believest with all thy heart in the Lord Jesus, thou mayest be baptized;" but in our present circumstances I was obliged to ask him, first, "Whose subject are you?" upon which he replied, "An Austrian:" then, "How old are you?" "Next spring I shall be seventeen years," he replied. I told him I would ask the Prussian Con-

sul, Dr. Shultz, (who acts as the Austrian agent,) whether he was old enough, according to the Austrian law, to take such a step, and then I would tell him again. Dr. Shultz replied to my question, that if he was fourteen years old, he might become a Christian; which I told him. Consequently, on the 21st, Menachem Mayer (this is the name of the boy) entered our School of Industry, to learn the trade, and to be further instructed. The same day, I went to his mother, his father not being in Jerusalem, to speak to her about her son. But the Jews were not willing to give him up so soon. Two charges were brought against him; first, that he had stolen 1,500 piastres, and, secondly, that he was not an Austrian, but a Turkish subject. M. M. was taken before the Pasha, where three Jews of the Chasidim, to whose congregation he belonged, had gone to accuse him. Mr. and Mrs. Rosenthal, several others of our community, and myself, went also to the Pasha. M. M. was examined by his Excellency regarding the charge of his having stolen 1,500 piastres, but the Pasha soon found out that the accusation was false; and therefore said that the Jew should take his oath in the synagogue, that M. M. had stolen the money from him, to which the Jew consented. I asked and obtained permission from the Pasha to be present when the oath was to be administered. The boy, and many of the Pasha's officers, Mr. and Mrs. Rosenthal, and myself, went then into the Jewish quarter. When we appeared before the rabbies, they said, "To-day is Friday, on which we do not permit any one to take an oath: we must wait till Monday. In the mean time, we shall send a messenger to the Chief Rabbi Mercato, at Hebron, to have his opinion; and, as M. M. is a Turkish subject, he is under our jurisdiction. We will pay the 1,500 piastres, and keep him here." To the first I consented, viz., to wait till Monday; but not to the last. One

of the rabbies said, "He is a Jew; what have you to do with him?" But he replied, "I am a Christian; I believe in Jesus Christ." We returned then to the Pasha, who, however, had gone out. We waited till evening, when, on his return, Mr. and Mrs. Rosenthal and myself offered to be sureties for M. M.'s appearing again the following Monday. This, however, he refused, stating that M. M. must remain in the Seraglio till Monday; that he should be kept well, be placed in a good room, and that any one of us might see him whenever we liked; which was also done, and he was visited by the students of the college, and the inmates of the School of Industry, who brought him his meals. On Monday I called again on the Pasha, and inquired whether the case of M. M. would be heard to-day? Upon which he replied, that he had sent for the interpreter of the Chief Rabbi Mercato, who would be there that day, and then he would further inquire into the case. He was sure that the accusation was false, and that the Jews only preferred it in order to get him away from us. In fact, they no longer urged this matter, but now said M. M. was only ten years old, and if this was the case, he could not become a Christian; for, according to the Turkish law, he must be fourteen years. This the Pasha said in the presence of Mrs. Rosenthal, who exerted herself most energetically, being personally well known to the Pasha, as well as Mr. Rosenthal. The same evening I had an attack of ague, from which I am not yet free. All turns now upon the question of his age. He has been frequently threatened with the bastinado; but replied, "You may do with me what you will; I am a Christian." The Jews offered him handsome dresses, and a wife, and all he needed, if he would return to them. He replied, "I will rather be a poor laborer among the Christians, than remain a rich Jew." The Jews are astonished at the firm-

ness of the youth, and the more superstitious among them believe that we have bewitched him; they have therefore called a Jewish woman, who is said to understand these things, to take off the charm. M. M. is still in the Seraglio. The Pasha is convinced that he is of age, and would have given him his liberty to go where he pleased, had it not been for the sentence of the Mufti and Kadi, who declared that he was not of age. The Pasha has, therefore, submitted the whole case to the Pasha of Beyrout, and we must now wait his decision.

#### Candidates for Baptism.

The number of candidates for baptism is increasing.

#### Estimation of the Hospital on the part of the Jews.

Dr. Macgowan, in his Medical Report for September, says:—

I feel much gratification in stating that I have daily proofs of the great blessing of the institution of the hospital for the relief of a poor and destitute population, and of the increasing estimation in which it is held by the Jews, not only of Jerusalem, but throughout all Palestine. Whenever Jews arrive from other parts of the Holy Land, the principal point of attraction to them is the hospital. We frequently meet with parties of Jews, newly arrived, standing before it, and eyeing the building with great earnestness and curiosity. Sometimes they send me a request to be admitted to see the inside of the institution. Yesterday morning, two respectable looking Jews, evidently, from their appearance, of the better class, and strangers in Jerusalem, were observed standing opposite the hospital, regarding it with great attention, while engaged in earnest conversation with one another. In fact, the institution is now generally known as a refuge for sick destitute Jews; so much so, that frequent instances

occur of foreign Jews, arriving in a bad state of health, making immediate application for admittance as a matter of course.

On the 14th of September, a young Jew from Russia was brought to the hospital in an alarming state of prostration. He was suffering under typhus fever, and was immediately admitted. For some days he continued in great danger, presenting the worst symptoms of the disease, attended with delirium. His history is a distressing one. He had come from Russia to Constantinople, with a large sum of money, amounting to 50,000 sequins, for the purpose of trading, but he had been robbed on his way of the whole of his property. Arrived at Constantinople, he determined on making a pilgrimage to Jerusalem, to visit the Holy City. The hardships and fatigues of the journey, together with depression of the spirits, threw him into a fever, in which state he reached the place of his destination. I am happy to say, that he is now convalescent. Yesterday, on visiting the hospital, he came forward and addressed me in the Russian language. Through the medium of our steward, Rabbi Jacob, who communicated with him fluently in Hebrew, I understood that he wished to express his gratitude to me for his recovery, and added that he should not fail, on his return home, to inform his family and friends of the kindness and attention he had met with in the hospital.

Before concluding my report, I shall mention an incident which has lately occurred to me, which will show the influence our mission may derive through the medium of the medical department, in obtaining the good will of persons of consideration, and of the natives generally in the country. In speaking, in one of my former reports, of the opposition made to the hospital, I mentioned that the present Pasha of Jerusalem had been induced to take a hostile part against us in consequence of the misrepresentations of

the rabbies. It has happened, singularly enough, that the Pasha has been under the necessity of requesting my attendance for his daughter, a child of seven years of age, who had been seriously attacked by fever. By the blessing of God, my treatment of the case was successful, and I have reason to believe that the parents of the child are duly sensible of the important service which I was enabled to render them.

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## Free Church of Scotland.

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From the Missionary Record.

### PESTH.

WE have a long and interesting communication from Mr. Wingate. Notwithstanding the hostility of the Jews, the work of instruction goes forward. Philip Safir's school is well frequented, and in it, we trust, souls will be won to Christ.

The Hebrew and German scriptures are extensively circulated. From the journal of the Bible distributors Mr. Wingate gives some interesting extracts:—

Since last letter, the distribution of the Holy Scriptures in Hebrew and German has been going on. Many Jews already possess the New Testament, and tracts containing the offers of salvation. Orders have been sent to us from Jews in the country for Bibles and religious books. Our "laborer" continues to hold interesting personal intercourse with numbers of Jews in the country, few of whom have ever previously heard the truths of the gospel. The way is thus rapidly preparing, if the Lord will, for a more extensive proclamation of the everlasting gospel in this land. We must never forget that there are about two hundred and fifty thousand of God's ancient people in this kingdom of Hungary, utterly uncared for by the native Protestant



churches. The attempt to preach to the Jews is stirring up the Gentiles. Two ministers have lately applied to us for Hungarian Bibles—one for a hundred copies, and another for fifty copies, and any useful religious publications for the people. I subjoin an extract from the journal of one of the laborers in the department of Bible distribution.

Translated from the German of L.'s Journal.

SOSEGEDIN, Nov. 19.

... I sold here a Bible History, a New Testament, a copy of the "Old Paths," in French—all which I had in my coat pocket. How sad was the fate of the New Testament! This was bought by a Jew who could not read, but who, after hearing the second chapter of Romans, which I read to him, was so well pleased that he bought the book. In the evening he went to the synagogue, where he showed his purchase to several persons. They began reading the first page, and the word "Jesus Christ." The Jew was at first silent, then enraged. "This name," said he, "shall not come into my house," and upon this, tore the book to pieces, and strewed the fragments on the court of the synagogue. "Miserable, unhappy, pitiable people," cried I out, when I heard of it, "dost thou tread thy salvation under thy feet? Why dost thou cast from thee with such contempt that which alone could deliver thy soul? Unhappy man, how must the Saviour cast thee out, on the day of judgment!" The story made a great noise, and was the means of publishing my arrival in this city. . . .

### JASSY.

MR. EDWARD is able to speak in hopeful terms of the work committed to him. The numbers now frequenting the meetings of the missionaries, and the interest shown in the message which they bear, con-

trast strongly in Mr. Edward's mind with the state of things not long ago, when sometimes not an individual could be found willing to give a hearing to the words of eternal life.

Letter—Rev. D. Edward to the Convener.

JASSY, Nov. 8, 1846.

... It is a source of the greatest comfort, to reflect how completely the change in the aspect of the work was from the immediate hand of the Lord—how little man had to do with it. He brought the Jews again around us. He who hissed to the bee that was in Assyria, gathered us inquirers from Russia and Galicia, and from quarters with which we had had no intercourse; so that before I went to Galatz in spring there were already numbers of grown-up Jews regular attendants at our sermon, and seeking to form themselves into a class; and before I left Jassy in the end of August, upon my last journey, ten young men (sometimes one more or less) in business had been coming daily two hours in the forenoon, for instruction in German, and in the Hebrew Bible; and the last time I preached before I set out, not less than twenty-five Jews were present in the room. Our audiences have greatly swelled since the arrival of our dear brother, Mr. Ederheim, whose preaching has been, by God's blessing, from the very first wonderfully acceptable to the Germans; so that at times I am told our room could not admit all who came. It is more satisfactory and hopeful to preach to a large than to a small audience; but although the whole city were to flock to our teaching, it would be always humbling to consider that after five years' preaching we cannot say with confidence, of a single soul among the Germans, that it has been moved to flee effectually from the wrath to come. It is of itself a hard labor to keep the converts right. With us they have been drawn all from the Talmudical Jews, among whom the moral sense has been not only totally but systemati-

cally perverted; and even where we cannot but believe that the gospel has effected a lodgment, it fails to purge out error and throw off bad habits as we would expect. We are continually grieved and exercised by their inconsistencies and indiscretions. Especially, we do not find that tenderness of conscience as to truthfulness, which is essential to the Christian character. When we measure them by the standard of a Christian man which the Bible offers, we have questionings as to some of them, whether they have become the subjects of divine grace. But when we look, on the other hand, to the Jewish character which they had to work off—how much has been done—the conviction arises stronger than ever that a mighty work of grace has passed upon them.

He thus refers to various persons who profess concern about the soul's interest:—

We are not without a few whom we think ourselves warranted to believe to be honestly seeking Christ. Many hundred times we have been cheated, but we do not wish to become so prudent as not to hope for the being of grace till it can demonstrate itself. There is a young man of seventeen years of age, (Isaac,) formerly a boy at our school, who declares himself a believer in Jesus. We all think him sincere. He has been beaten and maltreated by his father for coming to the Mission-house. An old Jew came to his father a few days ago, reproaching him for permitting his son to visit the missionaries. The young man in the other room overheard his father reply: "If he become too troublesome, I will send him to —, in Austria, and get him made a soldier of." His father is urging him to marry, and enter into business. A second case is a tailor, (Israel,) who for years has been in the habit of coming to me on the Saturday afternoons, and was a member of my English class in 1844. He pro-

fesses, and apparently with sincerity, to be convinced—has requested to be prepared for baptism—and is in great distress how to deal with his wife, from whom he anticipates much opposition. A third is a Russian Jew, (Yitzak,) with uncommon activity of mind and avidity for learning. His father held the odious office of "informer" in a Russian town; *i. e.*, gave information to the authorities of the state of the Jewish families in his neighborhood, with the view of the young men being taken, when qualified, for the army; and by his influence protected his own son for a time. But when the father got into disgrace, the son, as likely to be the first victim of the next one who obtained the confidence of government, had to flee out of Russia, leaving a wife and child behind. Scarcely was he in Jassy, when he heard of Mr. Weiss, a learned Jew, who had become a Christian; and calling upon him, put directly the question, what had moved him to this? I remember, the first night I saw him in Mr. Weiss' room, he had the "Old Paths" in his hand, and although I attempted to draw him into conversation, I might as well have spoken to a stone wall—the book engrossed him. To gain a livelihood, he went to a village as a teacher; but having propounded incautiously the truths he had learned, was mobbed by the Jews. One suggested that he would probably have our tracts in his possession, and on searching him they actually found some of them; and poor Yitzak, after being severely maltreated, was fain to escape with his life. Returning to Jassy, destitute of every means of support, nothing remained but that Yitzak should become apprentice to our cabinet-maker. In vain he represented to me that he was of high extraction, and of a great family, and that he was qualified for something higher than a common trade.

For many weeks there was no day that Yitzak, was not harrassed by Jews—his young companions

from the Beth-hamidrash, and Jews of influence—pleading, weeping, threatening. They seduced him to a public house, and tried to get him intoxicated, and then get him into their power. Finally, they persuaded the poor young man to leave the house while I was from home. I am sure he thought his life not safe. However, he has returned to his work, and requested to be instructed for baptism. When we were removing to our present house, Isaac was assisting, and it was quite affecting to see the delight he took in one part of the day's operation, viz., taking the books from the shelf and putting them in the packing-box. It was a severely cold day, and the attention of all was drawn to Yitzak, standing in an exposed lobby the most part of the day in his thin dress, indifferent to cold and discomfort, while permitted to examine the books that passed through his hands. It is affecting to see the melancholy patience with which he has resigned himself to his lot. "Unhappy me!" he was heard to exclaim one day, "to spend my time among dust and stones and wood!" He evidently thinks his condition as hard as that of his forefathers in Egypt, when condemned to labor at bricks. He gives me every day more satisfaction, and seems to be inquiring into the mind of God in the scriptures, with a truly childlike humility. He is never weary of the Hebrew Old Testament, and reads to the other apprentices after they have laid themselves to sleep. A fourth, who has asked instruction for baptism, is a discharged soldier of the Austrian army, of whom I have not so much to say. Another apprentice, a boy, receives instruction; and many others might be mentioned, if time permitted; but these are the most interesting. The school has been again set a-going—has been standing for four months, and before the holidays numbered twenty-four scholars. But I must reserve a full account of it for another occasion.—I am, &c.

## Miscellaneous Intelligence.

*Warsaw, October 2d.*—Yesterday was the day appointed on which all the Jews of the kingdom under sixty were compelled to lay aside their peculiar costume, and to assume one of the costumes of the country. With the girdle, the caftan and the sable cap, had also to be removed the beard and the long ringlets, which shaded the countenance of the Jew, and which he regarded as venerable, holy and inviolable; in short, the Jews had to renounce their own true character, and to adopt a dress in which they scarcely recognized themselves. It was touching to witness how these people, in their new and partly singular costumes, met without recognizing one another, how they timidly and anxiously avoided the frequented streets, and often felt for the beard and ringlets that were no longer in existence! The poverty among a great number of the Jews here is terrible; and such poor people as have hitherto worn almost nothing beneath their tattered caftan, which entirely enveloped their bodies, even such are now suddenly obliged to raise the means for procuring a whole suit of clothes that costs, at least, five times as much as their former best holiday dress. And then, the poor fathers of families who must procure new costumes for themselves and their household, they are indeed in the most terrible distress, and yet the thing must be done, if they wish to avoid the risk of having the Polish dresses torn from their bodies in the open streets. But, besides this, there are many Jews who regard the laying aside of the Polish costume as a matter of conscience, who see in the loss of their beard the downfall of their whole religion, and for such people the struggle is a doubly hard one. For this reason there was also an unusually great animation in the synagogues here on the late Day of Atonement; so terrible was the lamentation that arose thence, that it struck awe even into the heart of the passing stranger. Many Jews retain their peculiar costume by paying the legal tax, as they are permitted to do until 1850; but the tax is so great, that few, we think, will avail themselves of this permission for any length of time.—*A. Z. des Judenthums.*

*Polish Frontier, Nov. 1.*—At the town of Konin, a few miles from Kalesch, a scene occurred between the Christians and Jews, which might have led to fatal consequences. A young Christian girl suddenly disappeared; and the report immediately spread, that the child had been stolen by the Jews to offer in sacrifice. One person went so far as to maintain that he had met a Jew carrying a sack on his back, from which two feet protruded. This report excited the rage of the populace to the utmost. Unhappily, the Governor (*Landrath*) was absent; and the Burgomaster, who is not very liberal-mind-

ed, called the Rabbi to him, and imperiously commanded him instantly (it was midnight) to summon all the Jews into the synagogue, (it is well known that in Polish towns the Jews are still called to the synagogue by three knocks of a hammer on their doors,) and to exhort them to give up this sacrifice and discover the thief. The Rabbi protested that his co-religionists were incapable of such an act. Meanwhile the streets were filled with a mob armed with sticks, pitch-forks, and other weapons, whose design, undoubtedly, was to attack and ill-use the Jews, and probably at the same time to plunder a little; and the consequences might have been frightful, had not the invalided officer with thirty veterans come to the assistance of the oppressed Jews. A collision, however, could scarcely have been prevented, both parties being in a highly excited state, had not a countryman arrived just at the right time, carrying the lost child in his arms. He had found her asleep in the meadow, and kept her in his house till he had ascertained to what place she belonged. This recovery of the child of course brought the matter to an end. The Jews immediately sent messengers to Kalesch and Warsaw, demanding redress, and a strict investigation into the affair. Six of the rioters are already imprisoned.—*Breslau Zeitung.*

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The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from Jan. 15th to Feb. 15th:—

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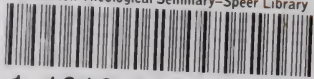






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